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## FROM A RUSSIAN ADMIRAL

SIR,—I have read with some interest your article, entitled "Who Is My Neighbor?", in the May number of your esteemed magazine.

I must ask you, on behalf of the truth, to believe me when I say that the curious story, so well substantiated that it would take a good deal to disprove it, about the relationship between Russia and Japan, and of Russia having employed many Japanese in her navy before the war and in the early part of it, has not a shadow of foundation in fact.

For many years before the war, and in the earlier part of it, I was Chief of Operations in the Russian Fleet, and consequently have some knowledge of conditions in our navy.

I know that after the Japanese war the highest state of efficiency was striven for in our navy, and what was then known as the "Young School" assumed a predominant place in its affairs, with Admiral Essen as Commander-in-Chief. Our fleet succeeded in displaying such a degree of efficiency through their efforts that the Germans feared to meet the Russian Fleet in an open fight. This high state of efficiency was due solely to the "Young School" under the leadership of Admiral Essen and his staff, including myself.

When the German cruiser *Magdeburg* grounded in the Gulf of Finland and her crew was imprisoned, a letter was found on the captain's desk, warning him not to venture into the Finland Gulf, as the Russian Fleet, although consisting of small units, was highly trained and in the highest state of efficiency.

Such a tribute from the enemy speaks for itself. The high standard that was attained by the Russian Fleet at that time was due solely to her own conscientious hard work, and in no way to foreigners, who, I can assure you, have not been admitted in our navy in any capacity whatever during the last ten years.

RUSSIAN EMBASSY,  
WASHINGTON, D. C.

REAR ADMIRAL DE RICHTER,  
Russian Navy.

## LET US EMANCIPATE THE RACE

SIR,—I write you because of the imperative demand for a change in our economic system, which is the cause of all the evils we are suffering. Bellamy has shown very clearly in his master work, *Equality*, that if the wealth that is produced were equitably distributed, these evils would disappear! Lift the burdens that modern civilization has imposed and let us get a chance to surround ourselves with the comforts that man has invented, and the viciousness that dominates man's efforts to acquire wealth would also disappear. The profit system is not a result of free competition, but of class legislation which our Government is criminally guilty of, and there is no way to get relief except by starting a system that will supply money on the mutual plan affording the borrower an opportunity to use his credit instead of being compelled to use the lender's capital. I shall be exceedingly glad to hear from you on this point. There can be no question about an overwhelming majority favoring this idea if it could be put to the public so as to afford all an opportunity to understand it. Authority has not a single argument with which to defend itself for having

established a monopoly of the medium of exchange; or, to put it more forcibly, prohibited the people from establishing a medium of exchange and compelled them to use a makeshift that was devised for speculative purposes in which the people were to be the victims. The fact is that governments are not established to sustain right, as the Declaration affirms, but to prevent man from getting his rights. It is the great delusion that we are dependent on government to get our rights. We will never get them until we take them and public opinion sustains the act. Oh, that a man could be found that has the influence and means to force this issue, and thus emancipate the human race!

ALFRED B. WESTRUP.

CHICAGO, ILL.

### BROWNING AND WILLIAM JAMES

SIR,—Those of your readers who enjoyed as I did the article on "Browning, Schopenhauer and Music" by Professor William Lyon Phelps in the October issue of your magazine may be further interested to recall a similar likeness between Browning and another philosopher. William James' *The Will to Believe* and Browning's *Bishop Blougram's Apology* take almost exactly the same line of argument, and there is sometimes even a curious identity of expression running into the illustrative figures. Both writings assert that objective certitude in religious faith is impossible; that having moral opinions at all, or not having them, is a question of will or desire; that faith in a fact can help create the fact; that religion offers a certain vital good; that we lose this good as much by remaining skeptical as by positive disbelief; that we can get this good only by desire or will and precursive faith; and that, therefore, faith based on will or desire is not only lawful but essential.

GERTRUDE DARLING.

PLYMOUTH, MASS.

### WE MEANT IT AS PROSE

SIR,—Your verse,

"Too late, too late, too late,  
Take heed you men in authority,  
Inefficiency now is treason!"

might well be regarded as a classic. Have you thought of having this reproduced on a card and mailed to every member of Congress and all the bureau heads and department heads in Washington? I really think you ought to do it.

R. J. CALDWELL.

NEW YORK CITY.